



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

pendous undertaking, and men and nations might well stand abashed before it, if it were not clearly in harmony with God's will and purpose. That it is in harmony with his will and purpose seems clear from two postulates and two commands.

POSTULATES: 1. The fatherhood of God.  
2. The brotherhood of man.

COMMANDS: 1. "Do unto others as you would have them do unto you."  
2. "Love one another as I have loved you."

In these are the germs of "The Parliament of Man, the Federation of the World"; hence let the aim of every lover of his kind be the supreme end, a World Peace, and the supreme means, a World-Government.

### Correspondence.

WASHINGTON, Jan. 12, 1905.

*Editor Advocate of Peace:* In the year 1887, my husband, Rev. John Langdon Dudley, gave an address upon "The Ideal Business Man," before the American Business Educators' Association, then holding its annual session in Milwaukee, which, as a profound argument for settling difficulties by arbitration instead of by war, ought to be printed in every peace journal, every newspaper, and by every tract society. As you may not have space for it entire, I will copy the portion of it which directly deals with that topic, though the entire address is a leading up to the one grand peace ideal, and showing how business men should demand war's extinction in their own interests, as well as in the interest of the world. Mr. Dudley said:

"As a general idea and controlling principle among all business men — successful or unsuccessful — the man should be held up to be greater than what he does, — the man greater than the business, the man the temple, the grand final structure of which this activity is preliminarily instrumental. The business man should remember that it is the inspiration and force of the industrial world's life that is weaving together the alienated diversities on the face of the earth. The big heads of the most enlightened governments are trying to get together in these later days to see if they cannot hatch out some sort of an international code, by virtue of which we shall be measurably at peace; and when we have any difference we shall not settle it by killing each other, and other kindred methods, but settle it by arbitration. They have n't made much progress. But there is a power invisible as gravitation, potent as sunlight and climate, silently at work, that will do that thing; and it is the genius of the industrial world. It is trade; it is commerce; the exchange of thought and ideas; the exchange of man for man in that way; the exchange of nation for nation, coming together and cultivating full confidence and fellowship. By and by the genius of Peace will have stolen the march on the passion of war and will have replaced it, and Christians will no more think of killing man because they differ on some point than they would think of eating each other. In that day differences will be settled by arbitration.

"Where will then be the load and mountain-weight

with which the world is saddled by standing armies; the waste and expense of war; the destruction of human life, and the desecration thereof? One of the greatest shames that could possibly come upon the world would be a war between the English-speaking people. I do not believe it ever will come again, and if it never does come, trade, business fraternity, mutual acquaintance, wrought by this interchange of material and ideas, will be the cause. Then, if we start off, other nations will follow, speaking a different language.

"That good time is coming; it is coming through the genius of the industrial world; through the genius of the business men who make this world. The place of business men is not on the back seats of any institution. Their business, as new-world creators, is to patronize all helpful institutions, and give them law and be autocratic, where it is their right."

In Mr. Dudley's sermons, antedating the above address, are many strong, philosophic and beautiful inspirations of Peace, but this paper would be too long to include them.

MARION V. CHURCHILL DUDLEY.

### Proceedings of the Thirteenth Universal Peace Congress (Concluded).

A public meeting to consider "The Mutual Relations of Races" was held in Park Street Church at two o'clock, Friday, October 7. Rev. Charles F. Dole presided, and the other speakers were President G. Stanley Hall of Clark University, Mr. E. D. Morel of the Congo Reform Association, Mr. George Herbert Head of the Belgium Congo Society, Rev. W. H. Morrison, for seven years missionary on the Congo, Dr. Yamei Kin of China, and Rev. Paul Revere Frothingham of Boston. The addresses were all able and interesting ones, dealing not only with the race question in general, but with the particular difficulties that have arisen in the Congo Free State.

Mr. Dole said that the subject was one of the most important and difficult before the world. It was the old issue of slavery in a new and more subtle form. The exploitation of weaker races was going on in various parts of the world, on a vast scale. The question was whether we really believed in the democracy of man, that men are our brothers, whatever the color of their skin. Multitudes do not believe this at all. They declare that the weaker races must be taken in hand by the stronger, and the result is that things are going on all over the world that make one's heart sick.

President G. Stanley Hall of Clark University said that just as the buffalo and other kinds of animals are being exterminated by the selfish greed of man, so the lower races of mankind are being destroyed by the so-called higher. This process is going on in all the one hundred and thirty-six colonies and dependencies of the world, by disease, by starvation, by discouragement, by deliberate annihilation.

Dr. Hall instanced the Indians of Eastern British America, the last cave men, who disappeared in 1835, and the Tasmanians, a people of great vigor, who, to the number of forty thousand and more, had been crowded out of their country, banished to Flinders

Island, and finally exterminated. The same was happening with the Sandwich Islanders, and the original inhabitants of New Zealand. The white man everywhere seems to have contempt for the aborigines. The story of "The Last of the Mohicans" is being repeated everywhere.

Dr. Hall declared the assumption on which all this was taking place to be wrong. It had not been demonstrated that civilization as now existing was the last and best thing in history. The final possibilities of the human brain, according to anthropologists, were yet far from fully developed. Some of the primitive races still had their future before them. Some of those in Africa, for instance, had been declared by a professor of Berlin to have as much native ability as had Alfred the Great.

In spite of all that England had done in India, India was less able to-day than ever to govern herself. Europe could not understand Asia.

It might be that our civilization, like previous ones, was destined to decline. History was not yet fully written; the best things had not yet happened. By and by it might be expected that some race now obscure would take up the burden of civilization and lead it forward on a higher and broader way. Every Peace Congress ought therefore to protest against the suppression of primitive races.

Mr. E. D. Morel, of the Congo Reform Association, pleaded with the Congress to aid in putting a stop to the cruel and desolating wars which for the last decade had been waged in the Congo. The specific reports of atrocities and cruelties against the natives were known to all. For the last eight years and more a stream of these reports, of the same uniform character, had been coming. The acts were not the results of individual cruelty, but of the system by which the country was controlled. King Leopold had formed his association professedly for the promotion of legitimate trade and the welfare of the natives. He had secured the recognition first of the United States, then of the other powers, for the association. Thus twenty millions of people and a million and a half square miles of territory passed under his single control. The outcome had been the violation by the Congo Free State — King Leopold himself — of all the pledges given to the civilized world. The natives had been reduced to practical slavery. The land had been taken over by the king. Foreigners were not allowed to settle and buy land and trade in the country. A vast system of forced labor had been fastened on the natives. An army had been raised and quartered on them to compel them to bring in for the commercial companies certain quantities of rubber, etc. The tribes were dying out and large areas were being stripped of every vestige of human life.

The Belgian government was not responsible. It was the result of King Leopold's irresponsible personal rule. They were not attacking the Belgian government. It was a false issue to say that they were.

This system of ruthless and pitiless force, if continued, would dig the grave of every legitimate enterprise in Africa by destroying the people. The hearts of the people of the world were beginning to be aroused by this abominable story — in England earlier than elsewhere, because they had larger knowledge of tropical African peoples.

Mr. Morel said he was appealing to the American government and people because, by being the first to recognize King Leopold's Association, they had unwittingly been the means of riveting the chains upon the Congo people's necks.

Mr. George Herbert Head of Cambridge University spoke in defense of King Leopold's management of the Congo. He represented the Belgian Association for the defense of Belgian interests. He thought the Belgians themselves knew as much about the people who controlled the Congo State as was known in England. These people would have a hard time when they came back to Belgium if they were as cruel and merciless as Mr. Morel represented them to be. Belgium had poured money into the Congo, and given the best of her citizens for its development. Notwithstanding the splendid scorn with which Mr. Morel had treated the suggestion that commercialism was behind the Congo Reform Association in England, every document which he had seen coming from that association either began with the humanitarian question and ended with the commercial, or *vice versa*. The agitation emanated from Liverpool.

The acts of cruelty which had occurred in the early days, before complete control of the country had been secured, were not committed by the government, but in spite of it, and the government was now doing everything in its power to prevent their repetition. Government officials were no longer paid, as at first, according to the amount of rubber collected. The "black posts," posts of black soldiers who abused their opportunities, had been abolished. A commission of three men, of undoubted probity, had been recently sent out to the Congo to make a full and untrammelled investigation. The majority of the charges brought in England against the management were vague and difficult to meet. If those making them would furnish facts and names, the government undertook to prove that the men guilty had already been punished, or to investigate and punish the guilty.

The idea, prevalent in America, that King Leopold had made a great private fortune out of the Congo was false. The revenues of the "Crown domain" were administered by three men in Brussels, and not a farthing went into the king's pocket. The money went for work in the Congo, or public works in Belgium.

In answer to a question about the relations of the Belgian government to the Congo, Mr. Head said that at present Leopold was King of Belgium and also sovereign of the Congo State. But he had made a will leaving the Congo at his death to Belgium, free of all the money he had given. If Belgium refused to take it, France was to have the ownership, provided she would pay what had been given by King Leopold and the Belgian people.

Rev. W. H. Morrison, for seven years a missionary in the Congo, corroborated what had been said by Mr. Morel. He was personally acquainted with the workings of the Congo government. Every important commercial and treaty stipulation under which the State had been set up was being openly and defiantly violated. That was the inevitable result of giving one man absolute power over twenty-five millions of people. The freedom of trade and of residence, the provision against

land monopoly, had all been violated. Immediately on acquiring sovereignty over the region, King Leopold had issued a decree appropriating to the State all the lands not actually occupied by the houses and fields of the natives.

In the earlier years of the State many traders of different nationalities had gone into the country, secured land grants, built houses and shops in order to trade with the natives, who then received something like true value for their ivory and rubber. But because this method did not bring in sufficient revenue to satisfy King Leopold, large areas were given over to land companies for exclusive exploitation, the government to have half the proceeds. The result had been the extermination of the old trading companies. The price paid for rubber had in consequence dropped from thirty to five cents per pound. By driving out the traders an outrage had been committed against the very nations which had brought the Congo State into existence. With the exception of a small district in the extreme west, the entire country, with the natives and the products, is now farmed out to the monopolistic companies for exploitation.

The government has given these companies the right to organize armies, to compel the natives to bring in tribute of ivory and rubber. Mr. Morrison had time after time seen the government steamers passing his place on the Kassai river loaded down with rubber secured at the point of the bayonet. Cutting off of hands, mutilations, etc., necessarily attended such a system. Not a single American citizen could buy a square inch of land in the territory. He had seen it tried. His mission had for four or five years been asking for some four different localities for new mission stations, but had been absolutely refused. The condition of the people was far worse than when King Leopold took charge of it. Thirty thousand soldiers from the cannibal tribes, armed with repeating rifles, were stationed here and there in the territory to compel the natives to bring in rubber and ivory. He had seen time and again the people fleeing from a village to escape the cannibal soldiers. Whether the money went into King Leopold's pocket or not was not the question: the yoke should be taken off the neck of the natives.

What was now imperative was an impartial international investigation. He had seen something of the kind of "investigations" which had been spoken of. He had himself twice brought charges of awful cruelties. An officer had been sent to "investigate," and that was the end of it. Not a single person guilty of the outrages had ever been punished.

The Chairman remarked, before introducing Dr. Yamei Kin, that it was most extraordinary that at this age of the world one man should have absolute power over any nation or group of men to give away their land and their persons to Belgium or France as he pleased. "Civilization" ought not to be spoken of quite so arrogantly.

Dr. Kin said that the Chinese recognized the gifts and blessings that had been brought to them by the Western nations. But something else had been brought for which Asia was not glad. She spoke of the invasion of Asia by the East India Company, and of the evil effects on India of a century of British rule. Her arts and her architecture had perished. Native Indian manufacture had died out. The landed proprietors were being driven

out, and the land was passing into the hands of a rapacious set of money lenders, whom India never knew in the old days.

The great powers had gone on to China. The British government had forced the opium traffic upon the country, against the wish of the rulers. Misunderstandings had of course arisen. The Chinese had borne the aggression with more kindness and forbearance than Western peoples would have done. Japan, perceiving the danger that threatened Asia, had thrown aside her traditions, and was showing the Western world that Asia, if need be, could meet the West on its own terms. Then came the cry, "The Yellow Peril"!

Asia did not thank the West for its greed. They had learned the lesson of self-renunciation, that one must live in the spirit, live for principles demanding self-sacrifice, live for the good of the whole. The Emperor of China, accused of being an absolute monarch, really ruled by the will of the people.

In addition to this message of renunciation, of self-sacrifice, the Orient also brought the West an æsthetic message: they in the East had learned to understand beauty in its true inward, spiritual sense. In return for the gift of scientific knowledge, the East brought the West the greater gift of showing how much more courtesy, kindness, gentleness, considerateness, the true Christian principles of love can accomplish than any material blessings in improving the relations between the two sections of the world.

The last speaker, Rev. Paul Revere Frothingham, believed that America would greatly profit from the holding here of the Peace Congress. There was in America an unaccountable tendency to follow Old World models; to reach out and encroach upon the weak. It was a good thing, therefore, to have foreign statesmen and reformers come over and tell us to keep true to our New World ideals, and not to follow their evil example.

Mr. Frothingham cited with approval the Bishop of Hereford's remark that religious dominance had been largely done away and that dominant nations must also be got rid of. It seemed incredible that such a tale of woe as had been heard from the Congo could be possible at the beginning of this new century. It should be made perfectly clear that nations were governed by the same laws of right as individuals. In common life weakness called out chivalry; it should be so among nations. The process of aggression called "expansion" should everywhere come to an end. Things should be called by their right name. Stealing should not be called "misappropriation of funds." He hoped the Congress would do much to hold Americans true to the great ideals and principles of the founders.

#### MEETING IN THE OLD SOUTH CHURCH.

At the same hour Friday afternoon a meeting was held in the Old South Church to hear of the development of the peace movement in Europe. Edwin D. Mead presided, and the speakers were G. H. Perris of London, Professor Ludwig Quidde of Munich, Hon. William Randal Cremer of London, Mr. Alphonse Jouet of Paris, J. G. Alexander of London and Professor Louis Wuarin of Geneva.

Mr. Perris spoke briefly of a recent visit which he

had made to Russia. The people, owing to the political system, were in a state of oppression and practical slavery. They had no voice in the management of public affairs. They were thoroughly pacific in disposition, though he thought the government far from being so. The people in England, he said, were now really awakening to the sin and folly of the South African war. The bitter fruits were being reaped and the people were finding that they had been duped by a lot of speculators. Territorial expansion, he believed, would cost the United States as dearly as it had cost Great Britain. He said that peace sentiment was growing rapidly in England since the close of the Boer war.

Professor Quidde spoke of the peace movement in Germany. The nation was still dominated by militarism, but peace sentiment was growing in an encouraging way. There were now about seventy peace societies in Germany, with twelve hundred active members. Hostile feeling in Germany toward France was dying out. The submission of the Venezuelan difficulty to the Hague Court was first proposed by Germany. Germany had also entered into a treaty of obligatory arbitration with Great Britain.

Mr. Cremer gave briefly an account of the formation and work of the Interparliamentary Union, as it has frequently been given in our columns, including an account of the recent Conference at St. Louis and the interview with President Roosevelt. He also referred to the great encouragement which the new relations between Great Britain and France had given.

Mr. Jouet recited the progress of the peace movement in France since the Franco-Prussian war. The old feeling of revenge against Germany was dying out. The peace societies were growing in number and strength. The recent national Peace Congress held at Nîmes had been attended by six hundred delegates. France had a strong arbitration organization in the Chamber of deputies, and had already signed treaties of obligatory arbitration with a number of governments.

J. G. Alexander, Secretary of the International Law Association, gave an account of the negotiation and signing of the recent treaties of arbitration among the nations of Western Europe.

Professor Louis Wuarin of Geneva, the last speaker, discussed the question of how irritating differences between nations may be prevented from degenerating into war, and proposed as a remedy the creation of a "Chamber of Fair Discussion," in connection with the Hague Court, which should have a certain tutelary supervision of negotiations of governments having subjects of complaint. He also made a strong appeal for justice to the oppressed Armenians.

#### PEACE CONGRESS BANQUET.

On Friday evening the Peace Congress banquet was given in Horticultural Hall. Five hundred persons were at the tables, and the occasion was one of extraordinary interest. After-dinner addresses were made by the Baroness von Suttner, Pastor Charles Wagner, Mrs. W. P. Byles, Dr. Booker T. Washington, Miss Jane Addams, Hon. John Lund, Bliss Perry, and Professor William James. Hon. Robert Treat Paine presided and introduced the speakers.

#### CLOSING BUSINESS SESSION.

The closing business session of the Congress was held on Saturday morning in Park Street Church.

Mr. Jiro Abratani, an editor from Japan, spoke a few words of greeting, and told of his efforts at preaching peace for the last fifteen years. The Japanese he declared to have been until recently a peace-loving and peace-keeping people. He feared that now militarism would grow from year to year in Japan.

Dr. M. Chirurg asked permission and was permitted to say a few words in regard to what had been said the previous day by English delegates against Russia. He wished it understood, and gave facts to show, that the Russian nation was not so barbarous as had been charged. He thought England herself even more guilty in her way in regard to the Turkish atrocities than Russia. At the opening of Dr. Chirurg's remarks a little touch of dramatic interest was given to the Congress by the shaking of hands and the exchange of greetings between him and Jiro Abratani.

Mr. Burrows said, in explanation of his remarks the previous day, that he had not made an attack on the Russian nation as a nation, but only on the government, and he still stood by all he had said.

Dr. Darby then reported from Committee A a resolution on the Congo question. The resolution was discussed by Dr. G. B. Clark, Dr. Darby and Senator La Fontaine, and after some modification was unanimously adopted in the form given in a previous issue of this paper. The resolution urged the investigation by an international conference or commission of inquiry of the charges made against King Leopold's administration of the Congo State and the defining of the relations of the State to the powers which had set it up.

J. G. Alexander reported from Committee B a brief resolution on the subject of neutralization, which asked the Berne Bureau to report to a future Congress whether the ravages of war might not be further limited by extending the principle of neutrality, already applied to certain territories and certain navigable waters.

The resolution was adopted after the reading of a paper on the subject by Mr. Erving Winslow of Boston.

The "Economic Causes of War" was then discussed in an interesting paper by J. Prudhommeaux of Nîmes, France. A resolution offered by Mr. Prudhommeaux was adopted, declaring that since the economic cause of war was one of the most fundamental, the friends of peace should, in the interest of better relations among peoples, make a most careful study of all the economic and social movements tending to the realization of a more rational organization of production, exchange and consumption, and asking the Berne Peace Bureau to collect the fullest possible information on these subjects, so far as related to the question of international peace.

The Secretary presented to the Congress the letter from Sir John Macdonell of University College, London, which has already been published in our columns.

The Chairman announced that one subject on the program, that of the instruction of those entering diplomatic careers in the principles and history of arbitration, had not been reported on by the Committee, and would go over for a future congress.

A resolution introduced by David Greene Haskins of

Boston was adopted, requesting the Peace Bureau to take steps to secure the coöperation in the peace movement of the various patriotic societies in the different countries.

A resolution introduced by Mrs. Lockwood was adopted calling for the appointment by the President of the Congress of an American Committee to coöperate with the Peace Bureau in raising a general fund for peace propaganda.

The Congress also voted a resolution asking for the authorization, by the United States Congress, of the collection, by the Secretary of Commerce and Labor, of statistics on the cost of wars and maintaining armaments for the past century.

A resolution supplementary to those already voted, introduced by Mr. Thomas Wright of Bedford, England, was adopted, urging upon the governments the duty of seeing that all dealings with weak and native races should be strictly on the lines of justice and righteousness.

A resolution of thanks to the Committee on Organization and to the people of Boston for their generous hospitality, introduced by Hon. William Randal Cremer and supported by Herbert Burrows, the Baroness von Suttner, Professor T. Ruysen, Mr. E. T. Moneta, Senator La Fontaine and Professor Pierre Clerget, was unanimously and cordially adopted.

Mr. Mead replied for the Committee on Organization, and Mr. Paine, after a few appropriate concluding remarks, declared the Thirteenth International Peace Congress closed.

#### SUPPLEMENTARY MEETINGS.

The Congress was followed by a most interesting and successful series of meetings in various cities, in which the interest and enthusiasm of the Boston meetings were fully maintained. About forty meetings in all were held. The cities were Springfield, Mass., Providence, R. I., Portland, Me., Northampton, Mass., Worcester, Mass., New Britain, Conn., New York, Philadelphia, Pittsburg, Cincinnati, Chicago, Toronto, Guelph and Newmarket, Canada. The speakers at these meetings were mostly the foreign delegates and some prominent citizens of the cities where the meetings were held.

### New Books.

**THE MOTHER-ARTIST.** By Jane Dearborn Mills. Boston: The Palmer Company. 1904. 148 pp., \$1.00.

The artist-spirit embodies the noblest attitude of the human mind toward the conditions under which it finds itself. This little book is at once a plea and an inspiration for woman to perform her highest duty in this noblest spirit. The realities of the home-life — the friction of temperament, the restrictions of poverty, the problems of discipline — are all placed in the light of the artist's ideal, and one by one they grow not merely clear but luminous. Then, that nothing may be left to doubt, the testing by experience of the theory so suggestively applied in many choice incidents is urged. But the book is itself its own best plea, for it inspires. The spirit it breathes is the artist-spirit, the spirit also of one who has caught more than a glimpse of the deep significance of parenthood and childhood. The author knows the actual value

of the suggestions offered, the essential fallacy of the methods criticised. The book differs from the ordinary books on child-study in that it does not outline a method, nor prescribe rules, nor declare dictums. It seeks to inspire a life, to restore the mother's attitude of mind toward her children from that of disciplinarian to that of comrade and fellow-learner of life's great lessons. For this reason the book will not reach some; those who can only follow rules will find nothing in it. For the same reason it will reach others, and those who have the heart to understand will feel truly indebted to its author. In its literary form also the book shows the touch of an artist.

\* \* \*

### Pamphlets Received.

**Eighty-eighth Annual Report of the American Bible Society.** New York: American Bible Society.

**EXTREME-ORIENT: TRAITES ET CONVENTIONS.** Contains, in French, the treaties between China and Japan, 1895; the arrangement between Russia and Japan, 1896; the treaty between China and the powers, 1900; the Russo-Chinese treaty of the same year; and the Negotiations between Russia and Japan before the outbreak of the present war. Berne: the International Peace Bureau.

**THE SACREDNESS OF HUMAN LIFE.** Address of the Representatives of the Society of Friends for Pennsylvania, New Jersey and Delaware. Philadelphia: Friends' Book Store.

**MAN IN THE DEMOCRACY: His Educational Rights, Duties and Destiny.** Inaugural Address of Charles W. Dabney, president of the University of Cincinnati. Cincinnati, Ohio.

**THE TEACHER AS A MISSIONARY OF PEACE.** The Friends Association, 141 College St., Toronto, Canada.

**THE MEAT FETISH.** By Ernest Crosby. The Humanitarian League, 53 Chancery Lane, London.

### Form of Bequest.

I hereby give and bequeath to the American Peace Society, Boston, a corporation established under the laws of the State of Massachusetts, the sum of ——— dollars, to be employed by the Directors of said Society for the promotion of the cause of peace.

### Auxiliaries of the American Peace Society.

#### THE CHICAGO PEACE SOCIETY,

175 Dearborn Street, Chicago, Ill.

H. W. Thomas, D. D., President.  
Mrs. E. A. W. Hoswell, Secretary.

#### THE MINNESOTA PEACE SOCIETY,

Minneapolis, Minn.

R. J. Mendenhall, President.  
Miss A. B. Albertson, Secretary.

#### THE KANSAS STATE PEACE SOCIETY,

Wichita, Kansas.

George W. Hoss, LL. D., President.  
J. M. Naylor, Secretary.

#### NEW YORK GERMAN-AMERICAN PEACE SOCIETY.

New York, N. Y.

Dr. Ernst Richard, President,  
5 West 63d Street.  
T. Borgstedt, Secretary, P. O. Box 555.  
Henry Feldman, Treasurer, 103 Second Ave.

#### THE ARBITRATION AND PEACE SOCIETY OF CINCINNATI.

505 First National Bank Building, Cincinnati, Ohio.

Philip V. N. Myers, President,  
S. P. Butler, Secretary.